SOME NEW MOOMS

One of the most interesting and useful etributions to our knowledge of the situation is the Balkan Peninsula is the volume entitle 'The Outgoing Turk," by H. C. Thomson (Ap-This is a work of unusual imp and the buyers for college, mercantile, and tow libraries cannot afford to overlook it. Mo light is thrown by it on the Eastern ques-tion than by any other ten of the books com-monly consulted by students of the subject It is primarily a record of a journey through Bosnia and the Herzegovina, the provinces which the Congress of Berlin placed under the control of Austria without annexing them to the dominions of that power. In calling his boo "The Outgoing Turk," the author uses "Turk, not in the sense of Mohammedan, but in that o 'Osmanli official;" for in Bosnia and the Herzegovins a third of the people are still Mohammedans, protected in all their rights and with full liberty to worship without insult and thout restraint. The provinces have merel been occupied by Austria for the enforcemen order. Nominally, they still form par of Turkey, and are under the sover eignty of the Sultan; but the Pashas and Turkish officials have been cleared out bag and baggage, and the Government entirely in Austrian hands. Many onlookers. including some who took part in the Congress of Berlin, would have preferred the formation of a tributary State like Bulgaria, but it is pointed out by Mr. Thomson that the conditions were not parallel. In Bulgaria there were comparatively few Mohammedans and hardly any Catholics whereas in Bosnia and the Herzegovina almos one-half of the population was then Moslem and of the Christians a considerable proportion were Roman Catholic. The people were not fit for liberty; they could never have united to form one nation, and to them the gift of auton omy would have been but a prolonging of misery. What they were in immediate need of war a strong, firm government, such as Austria has given them. The proclamation announcing the ecupation promised that all the people in the land should enjoy equal rights before the law, that they should be protected in life, in belief, in personal property and in real estate. This promise Austria has kept. She has established peace where there was never ending strife. She has evolved governmen and order out of anarchy and chaos: under her rule all races and all religions are not only tolerated, but protected. Although a Catholic country herself, an ardently Catholic country, she is making no attempt to favor the Catholics at the expense of either the Turks or the Orthodox Christians. She subscribes to the main of all three religions, though she has treated the Turks with rather more consideration than the others, not only from reasons of political expediency, but from a wise and gener ms desire to soften the pain of submission and the bitter sting of defeat.

The principal purpose of this book is to show how great a transformation can be effected by twenty years of resolute Christian governmen in a country the terrible condition of which at e date of the Berlin Congress has been de scribed by Mr. Arthur Evans. It was in the sum ner of 1896 that Mr. Thomson travelled through Bosnia and the Herzegovina by carriage and post cart more than eight hundred miles not along the main lines of communication, but through the outlying mountainous districts, far removed from the railways, and seldom visited except by officials during their periodic tours of inspection. He found that the people had been disarmed, and that, owing to this circumstance and to the excellent system of gendarmerie. perfect security prevails throughout th land. The peasants, it is true, are poor and backward; that is only to be expected after the centuries of oppression they have had to endure; every effort, however, is being made to improve their condition and to lighten their lot. Everywhere our author went found that the resolute yet kindly rule of Baron Appel and Baron Kutschera had produced a wholesome effect. The people feel that their complaints will be patiently listened to, and that justice will not be denied them. Mos lem and Christian are beginning to mix with each other on equal terms; to learn a mutual respect and a mutual toleration; and, as their mbittered feuds die out, the free intermingling of all its peoples, to which the land has been so long a stranger, and without which progress is impossible, will become more permanent and nore intimate. Wise and humane, however, as the rule of Austria has been, the inhabitants of hese provinces are, nevertheless, discontented: the Turks, because they have been deprived of power; the Catholics, because they have re ceived less than they expected; and the Orthodox Serbs because they desire independence No matter how well a people may be governed so long as they do not govern themselves, there will always be found some to whom a perilous liberty seems preferable to a prosperous servitude. The Orthodox, too, are suspicious of any interference in Church affairs, and have resented bitterly, it seems, a recent order that a Government official shall be present at all Church councils. They regard it as an attempt to secularize their Church, and it has in consequence been productive of intense dissatisfaction. We are told that the Greeks in Cyprus have the same sensitive jealousy of interference in Church matters. This question of religion underlies everything, and makes it almost impossible for ar occupation by any power not Orthodox to become acceptable to an Orthodox population

The volume before us comprises nearly 300 large octavo pages, distributed in twenty chap ters. We shall first direct attention to those chapters which, after reviewing the history of Bosnia and the Herzegovina, contrast the state of those provinces before the occupation with their actual condition. We shall then note what the author has to say about English policy in the Balkans, about the view taken by Mohamme dans of the Armenian massacres, about the ex pediency of isolated interposition on the part of England, about the probability of revolt in Macedonia, and, finally, concerning the impossibility of the Turks reforming or ceasing to per petrate massacres upon the Christian population. We shall follow the author's spelling of proper names, except in the case of names already naturalized in English literature.

It is, of course, difficult to form any definite idea of a country without knowing something of its past. For the outline of the history of Bosnia given in these pages the author is principally in debted to Prof. Klaic's book on the subject. The first thing to bear in mind is that Bosnia and the Herzegovina, though they are now and for several centuries have been under the same Government, were not always so. Geographi cally they are entirely distinct countries, quite as much so as Norway and Sweden, and with much the same kind of difference between them. Bosnia forms part of the watershed of the Black Sea, and is a land of sloping hills and fertile valleys. The Herzegovina belongs to the watershed of the Adriatic, and consists throughout of untains of barren limestone, cleft by a succession of colossal ravines, with here and there an upland valley, which in winter and spring forms a lake, but in summer, owing to the drainage of the water through the fissures in the limestone, is converted into a luxuriant though not very healthy pasture. This natural division of the provinces was recognized by the Romans, who drew a line from the present Banjaluka to the present Zvornik; all that lay to the north of that line they included in the province of Pannonia, and all to the south in that of matia. It is a division adopted, too, by the people themselves. They only give the name of nia" to the district between Serajevo and Zepce: that from Zepce to the Save being known "The Posavina." The compara tively level nature of the ground rendered Bosnia easy of attack, whereas the narrow gorges of the Herzegovina, admirable for defence, made it a much easier matter to keep out invaders; so Hum or Zahumlye, although held better together, and, as far back as the the tenth century, was an independent State under princes of its own. Its chief town in those

days was not Moster, but Blarat, which was handful of houses. The Hranic, the princes of Blagaj, ruled as far as Almissa on the North and as far as Cattaro, and even further, on the South. Their allegiance to the King of Bosnis was nominal, and, in the year 1448, Stipar Vynkeje declared himself independent and asumed the title of Herceg or Duke, whereby his country came to be known as "The Duke dom" of the Herzegovina. The original inhabitants of Bosnia were no

the "Bessol," a Thracian tribe, who, before they

descended upon Bosnia, lived in Bulgaria, but

an Illyrian race which originally inhabited the

whole of the western portion of the Balkan

peningula, whose only lineal descendants are the Skipetas or Albanians. Of the Illyrians

little is known, and that little only of those that

dwelt upon the coast and had occasional inter-

ourse with the Greeks, but it is thought that

about 400 B. C. they were attacked by the Keits or Gauls, who, in a few years, conquered the whole of what is now called Bosnia, driving the Illyrians into the present Herzegovins There the latter held their own until the century before the Christian era, when they were assailed from the Adriby the Romans. Perceiving the great ness of their peril, the Illyrian tribes bound themselves together in a defensive league, the chief town of which bore the name of Del minium, whereby the whole of the confederate acquired the designation of Delmatians or Dalmatians. Their efforts, however, were of no avail against the superior skill of their oppon-ents, and, in the year 78 B. C., Dalmatia, and with it Bosnia and the Herzegovina, was finally subdued by the Romans, who combined the three countries into the Roman province of Illyricum. Afterward, when they had vanquished the Par nonians and possessed themselves of all the land between the Save and the Danube, the Romans gave the name of Illyria to the whole of the land lying between the Alps and Mount Dormitor and etween the Adriatic and the Danube. The name Illyria then lost both its ethnological and political significance and became a purely geographical expression, the different Roman provinces comprised in it receiving the names of Dalmatia, Pannonia, and Noricum. Bosnia proved to be immensely rich in minerals, and the inhab tants, who until then had been wholly occupied with war and pasturage, were compelled to devote themselves to gold washing and mining in which they rapidly acquired great proficiency Gold is now found in Bosnia only in very small quantities; apparently it has all been worked out. Pliny mentions, however, that in the reign of Nero it was still so plentiful that it was found on the surface of the ground, and as much as fift; libras a day could easily be collected. The exact time when Christianity was introduced in this region is not known, but it must have been at a very early date, for St. Paul in the Epistle to the Romans says that " from Jerusalem and round about unto Hilyricum, I have fully preached the Gospel of Christ." Numerous converts were made, and, in 303 A. D., they underwent a ter rible persecution at the hands of the Emperor Diocletian, himself an Illyrian by birth, th ruins of whose palace still exist in Spalato Upon the fall of the Roman empire in the west n 476 A. D., Pannonia and Dalmatia came under the sway of the Ostrogoths, under whon they continued till 535, when the Emperor Jus tinian began the war with that people which lasted twenty years. During that time Dalmatia must have suffered fearfully, both from war and from religious persecution, for the cor temporary chroniclers mention that the hereti cal Arian Goths cruelly persecuted those of th true faith. It was while this struggle between the Ostrogoth and the Byzantine Greeks wa going on that the Slavs appeared upon the scene, first in the year 548 and again in 551 It is supposed that the King of the Goths called them in to help him against Justinian In 555, the Goths finally succumbed, and Dal matia passed into Byzantine hands, but the influx of the Slavs was not thereby averted They were joined by the Avars, who, according to the preponderance of opinion, were also Slav race. The most terrible invasion of the Avars took place in 598, when they laid waste the whole of Dalmatia. After that, the Slave succeeded in making themselves masters of the entire country and retained it until it was taken from them by the Turks in 1463; they still form the bulk of the population. The Serbs and the Croats are descended from the sam-

Under the Slavs Bosnia was governed by her own princes, or Bans, until conquered by the King of Diocles or Zeta (the present Montenegro) in 1082. From that time forth the unhappy country has known no respite from invasion of from religious persecution. Toward the close of the twelfth century the Byzantine Empire had become so weak that the Serb Czar Dushan dreamed of founding a great Slav empire, with Constantinople as its capital. In all likelihood ne would have succeeded in his design had the Southern Slavs not had a more powerful enemy than the Greeks to contend with in the Hungar ians, who, on account of the Bogumile heresy in losnia, had enlisted upon their side the assistance of the Roman pontiffs, whose power at that time was enormous, who were, in fact, the dictators of Europe. The Ban Kulin, the greatest of all the Bosnian princes, was at that time on the Bosnian throne He was allied influentially, his sister being married to Miroslay the Prince of Zahumlye and, under his able rule, Bosnia prospered so greatly that, even now, when the harvest is unusually good, the peasants liken it to the barvests in the days of Kulin. During his reign, the sect of the Patarenes, or Bogumiles, obtained a footing in Bosnia and a still firmer hold upon the Herzegovina. They were the precursors of the Protestants, the Christian socialists of that age. They called themselves simply "Christians," or "good Christians," the name Bogumil meaning "God's people." The ounders of the sect are said by some authorities to come originally from Asia Minor, where hey had assimilated the Zoroastrian doctrine of the dual principles of good and evil, Ormuzd and Ahriman, which is still held by the Parsees, the descendants of the Persian Fire Worshippers. Marriage they considered objection able, much in the same way that St. Paul It was permissible, but they believed that it disqualified for the higher life. They had no priests, only elders, and no religious cer emonies, the only prayer they used being the Lord's Prayer; they forbade the taking of oaths. The Bosnians are often reproached for the feeble resistance they offered to the Turks, but, in considering the degree of resistance, the fact should never be lost sight of that the religion of the Bogumiles, which most of them had adopted, was much more nearly akin to Islamism than to Catholicism, so much so that the greater part of the people willingly accepted Islamism. This is the reason why the bulk of the Mohammedans in Bosnia are Slavs by descent, while so few of them in Serbia are. According to Prof. Klaic the authority followed in this book, the Bogumiles came from Western Asia first into Bulgaria their tenets being carried thence into Bosnia and the Herzegovina by a Bulgarian priest, teacher of the Bogomil. From Ragusa, they found their way to Genoa, where their tenets were adopted by the Atbigenses. An old church is still standing at Albenga near Genoa, from which place the Albigenses took their name;

it is in the pure Orthodox style, severely simple and undecorated. It is well known that

the Albigenses were so cruelly persecuted by the

Catholics in the first part of the thirteenth cen-

tury that they were eventually stamped out, and the only remaining trace of this interesting

sect is to be found in Switzerland among the

Vaudois. 'The Bogumiles, though persecuted,

were not stamped out, and, as we have said,

took advantage of the Osmanli conquest in 1463

to embrace Islam. Recurring for a moment to the

Catholicism by missionaries from Rome and the

from Greece. This produced a lasting and

their name to Croatia, but, owing to some

misconception, Serbia has generally come to b

as "Servians."

reigned from 1180 to 1904, and that after his death the country was governed by a suc powerful Bans, who allied themselves powerful Bans, who allied themselves by mar-riage both with Hungary and with Serbia. In 1353 Stjepan Tvrtke assumed the title of King. He it was who He it was who assisted King Lazar at th fateful battle of Kossovo. After that battle, instead of uniting with the other Christian princes against the Turks, he turned his arms against Croatia and Dalmatia, which he over ran, of which he caused himself to be pro claimed King. He was a very powerful mon arch, and had he joined with Serbia and Monte negro against the Turks it is possible that the fate of southeastern Europe might have been different. As it was, in 1398 the Sultan Bajazet defeated Sigismund of Hungary at Nicopolis and overran Bosnia with a huge army. Stjepan Tyrtke had been succeeded by Stjepan Davizs whose reign (1391-1398) was one of incessant conflicts, not only with the Turks but with th Hungarians. His successor, Stjepan Ostojs (1398-1404), wished to place himself under the protection of Hungary, and was, in consequence dethroned by the Bosnian magnatos, and Stjepan Tvrtke II. was made King in his stead. The last-named reigned from 1404 to 1408, when he was defeated and taken prisoner by Sigistmund of Hungary, and Stjepan Ostoja again seized the throne which he retained until 1418. Both he and Hrvoje, the Duke of the Herzegovina, solicited help from the Turks, and, with their aid, the Hungarians were driven out of Bosnia. 1444 Stjepan Thomas Ostojic ascended the throne. The whole of his reign (1444-1461) was a continuous struggle with his rebellious sub jects, most of whom had become Bogumiles acting under the infinence of Hungary and Rome, he so alienated them by his bitter perse cutions that many of them fled from the country and joined the Turks. In 1461 he was killed by his own son, Stjepan Tomasevic, under whon the persecution became even more bitter, until unable to endure it any longer, the people at last called in the aid of the Turks, and the Bosnia King was defeated and killed by the Sultan Mohammed II. at Jajce in 1463. Bosnia ther passed into the possession of the Turks, in whose hands it remained until 1878, when it was occupled by Austria under the provisions of the Treaty of Berlin.

With regard to the state of things in Bosni less than twenty years ago, Mr. Thomson says that we might apply to it the words of the Savon chroniclers about the condition of England in the reign of King Stephen; every man did not only that which was right in his own eyes, but that which, of his natural conscience he knew to be wrong. A little pamphlet, written in German and published in 1856, describe the condition of the Christian inhabitants of Bosnia at that time. It begins with these The misrule existing in the whole of the Turkish empire is so great and so universa that it can be best characterized as a state of chaotic anarchy. One province, however, and that, perhaps, the least known of all, has, in this respect, a sad preëminence. It is a province where one can travel only with the greatest difficulty, and with not less danger than in the wilds of Kurdistan; where the intolerance and hate against the Christians is more living and active than around fanatica Damascus; where the insolence of the Aghas is more arrogant than was ever that of the Egyptian Mamelukes; and where the condition of the subject people is more abject and hopeless than that of the fellaheen upon the Nile; that prov ince is Bosnia." Miss Irby, who since 1871 had een living in Serajevo, looking after the orphan age for Serb children which had been started there, through the efforts of Miss Muir Macken zie and herself, wrote as late as 1877 that "the devastation committed in Bosnia is unreported and unknown. But I have seen enough from personal experience in quiet times in both to appreciate the full truth of Dr. Sandwith's assertion that the usucondition of Bosnia is far worse than that of Bulgaria." Dr. Sandwith, when disributing relief to the Bosnian refugees in Ser bia, told, among many terrible stories, one which brings vividly before the mind the miserable life of the Rayah (the name by which the Christian peasant is known throughout the Balkans with its daily possibilities of upprovoked and unpunished outrage: "One woman there was who seemed to have been petrifled. She had no tear to shed, and with difficulty was he story told. She and her husband, a small Slav stock, but the Croats were converted to farmer, had but one beautiful boy; he was Serbs to the Orthodox church by missionaries left in their cottage while the two went to work in the field; they returned at midday and found their beautiful child lying on the hitter schiam. The Serbs have given their name to Serbia, just as the Croats have given floor, dead and frightfully mutilated. A band of marauding Turks had passed by and left such traces of their track. A few minutes afterward the husband had disappeared. In a frenzy of known in Europe as "Servia" and the people wrath, he had seized his axe and had gone to seek vengeance and death, and has not since

een heard of. Most of the families had fled at

umeness about them.

time the descriptions of the state of things ex sting down to 1878 must seem foolish exaggerations, so great is the change which has been effected. Mr. Thomson says that "as I sit writ ing at Jabianica, in the very heart of Bosnia, in district that was once one of the most fana ical in the country, on a line of railway, with all the comforts and most of the luxuries of civilization around me, it is hard to realize that less than twenty years ago the people whom I nov see living in the most absolute tranquillity were liable to the same sudden frenzies of madner that have devastated Crete and at this very moment, are devastating Armenia. For Bo is now practically a European country, with a network of excellent wagon roads and with a railway connection between most of the princi pal towns; my wanderings through it this summer show that travelling there is no only easy but perfectly safe." The author o this book has been in Turkey and was amazed at the difference between the two countries Everywhere in the provinces still governed by Osmanli officials trade is discouraged, and every obstacle placed in the way of strangers who may be passing through. Moreover, the habitua brigandage and the occasional outbreaks of fanatical violence render travelling as perilou as it is unpleasant. The officials would be glad to keep out foreigners altogether, if they dared for they dread the feeling of restless dissatisfation which an increase of knowledge and c civilization is sure to produce in the minds of the rayahs. In Bosnia and the Herzegovina, on the other hand, Mr. Thomson found everything very different. All around him he saw com fort and energy and order. There was non of the listless unconcern, the slipshod de cay that prevails throughout Turkey, when no dwellings are kept in repair or even in lecent cleanliness. The Turks are still base and sluttish in buildings," as Bacon said of them centuries ago; unchanged and un changeable, in that as in everything else. The towns have a repulsive appearance of squale with garbage lying about in the open street and the buildings crumbling gradually to pieces. In Bosnia, on the contrary, the towns are now full of new and handsome houses, and factories are springing up, bringing with them wealth and an increase of comfort. The streets, even the bazaars, are kept scrupulously clean by a sanitary department which inspects rigorously all the sellers of milk, fruit, and other perishable articles. In short, the country, externally, has become civilized, and the people are correspond ingly happier and more prosperous. The most convincing proof of the tranquillity that pre-vails is furnished by the statistics of the crimes of violence committed in the two provinces during the last three years. It appears that in 1893 only six men and one woman were con-demned to long terms of imprisonment for murder, and one man for highway robbery. In 1894 one man was executed and four men and one woman were sentenced to imprisonment for murder, there being no cases of robbery with violence. In 1895 no one was executed, but four men and two women were imprisoned for murder and four men for robbery. This in a country where formerly brigandage and homicide were crimes of daily occurrence. Which of Christian history of Bosnia, we note that Kulin | the European States can show in proportion to

its population a degree of security comparable with that enjoyed by the million and a half inabitants of Bosnia and the Herzegovina

While Mr. Thomson was in Serajevo, he made he acquaintance of the Commandant of the Gendarme Corps, which has been mainly instrunental in bringing this state of things about. The corps now consists of 2,000 Christians, drawn from all parts of the Austrian Empire, and of 1,000 Turks. They are well paid and well ensioned. So a good class of men are induced to join, though the discipline is severe, and any reach of duty is followed by stern and instant punishment. This the Austrian authorities find bsolutely necessary when dealing with men in whose hands so much power must, perforce, be placed. Gendarme posts, comprising eight or ten nen, under the command of a wachtmeister or ergeant, are dotted all over the country, but especially on the frontiers, and it is owing to the grip they have on it that so small a garrison is cessary. The duties the men are called upon o perform are various; they patrol the district, investigate cases of crime, and give assistance n any emergency that may arise. They are expected to see to the sick in outbreaks of epi emic disease until medical aid can be procured; to teach the peasants how to recognize and deal with blight; and, in short, to be, as one of the officers explained, maids of all work. There is a wholesome regulation that the gendarmes must work in couples, so that one shall act as a check upon the other, opportunities for oppression of extortion being thereby minimized. The peasants seem to like them and appeal to them in all sorts of petty squabbles: "God is God," they say, "and what the gendarme says is holy." For Austria to reconcile to her sway a proud people which had withstood successfully her attacks for three hundred years and handed over to her by their own sovreign, the Sultan, were not subdued until after a flerce though brief conflict, has been, of course, no easy task; and it speaks volumes for the forbearance and tact shown by the conquerors that the conquered should ultimately have sequiesced so peacefully in an alien rule. A striking example of the change of feeling that has taken place was given soon after our author's arrival in Scrajevo on the death of the Baroness Appel, the wife of Baron Appel, who for the previous twelve years had been the Gov-Bosnia, Baron Appel, it seems, has gained the regard of all classes of the commuilty, and on his wife's death there was an outourst of emotion upmistakable, widespread, and sincere, which showed how greatly she, too, had made herself beloved. It appears that at present the stranger in Bosnia

xperiences difficulty in distinguishing between the Christians and the Turks. They all woar urbans and the same style of dress, which consists of an embroidered waistcoat, with a loose open jacket, full trousers, gartered at the knee cloth bandage bound tightly round the leg and "opankas," or rough, beelless shoes, with turned-up toes. The richer men wear silk gaiters and Austrian shoes, and in the towns many of the Turks wear a fez. Before the Austrian occupation there was never any difficulty in discriminating between the Christians and the Mohammedans, inasmuch as the former were forbidden to wear clothes of gay colors, and were obliged to dress in sombre garbefitting their service condition. Above all things, they were prohibited from wearing the Prophet's green, the distinguishing badge of the Mohammedans, and the punishment for infringing this unwritten law was so terrible that it was seldom broken. These distinctions are now in the course of rapid obliteration. The Christians are increasing in prosperity and have equal rights with the Turks, while many of the latter, owing to their disinclination to steady work, are becoming ab jectly poor. There are still left, however, many little signs by which those who are used to the people can tell at once what a man is; not only whether he be a Turk or Christian, but whether he be Catholic or Orthodox. For a stranger, in deed, this is almost impossible, as Mr. Thom son found on his arrival. For instance, his camera was an object of great interest to the peasants, and they would collect about it whenever it was used. "When we went our respective ways, I said 'salaam,' the Mohammedan salutation, thinking they were Turks; but they replied: 'Not salaam-sbogo: -God be with you-we are not Turks, but Serbs." Mr. Thomson explains that the word Turk, as used in Bosnia, is altogether mislcad ing. It does not mean a Turk, but a Mohamme dan, for of real Turks, Osmanlis, there are scarcely any. These Mohammedans are mostly descended from the old Bosnian nobles, who being heretical Bogumiles, had been bitterly persecuted by the Catholic Church, and therefore, in a body, gladly accepted Islam when the country was conquered by the Turks in the fifteenth century. To this fact the abject position of the Bosnian rayahs was in reat measure due, for, in addition to the first alarm and had, at all events, saved humiliations imposed upon them their lives. With such stories as the above I Christians, which they endured equally with all the other rayahs in the Ottoman empire, in could fill your pages. They had all a horrible Hosnia they suffered also from the feudal tyranny which had existed there in a most acute To any one travelling in Bosnia at the present form before the Turkish conquest; the Bosnian landlords even so late as the fifteenth century regularly exporting their peasants and selling them as slaves. It is not surprising, therefore, that the Capitanovic, the Kulenovic, the Tschengic, and the other great Mohammedan families, who claim an unbroken descent from the old Bosnian chieftains, should have looked upon the liberties of their rayahs with the same contemptuous indifference with which a feudal

ord used to regard his serfs. VI. A convincing proof of the increasing prosperity of Bosnia is furnished by the statistics of population. Mr. Thomson has not been able to ob tain the numbers for 1878, but in 1885 they were as follows: Total population, 1,336,097, of whom 492,700 were Turks, 571,250 Orthodex Christians, 265,788 Catholics, 5,729 Jews, and 630 Protestants and Nazarenes. In 1895 the census showed that the total population was 1,568,092, of whom 548,632 were Turks, 673, 246 Orthodox Christians, 334,142 Catholics 8,213 Jews, and 3,859 Protestants and Naza renes. It will be observed that the total popula tion had increased in ten years by nearly 232, 000. It is a noticeable fact that the total number of males is more than 88,000 in exces of the number of females. The increase of Jews is partly accounted for by the Jew traders who have been attracted into the country from Hun gary by the increasing opportunities of trade The Jews who have been in Bosnia for centurie are quite a different class and hold themselves rigidly aloof from the newcomers. They are de scendants of the Spanish Jews, who, when driven out of Spain centuries ago, obtained permission to settle in Bosnia and Serbia. They now number about 7,000, their headquarters being in Scrajevo, where there are no less than 3,000 of them. They still speak Spanish, and have preserved intact most of their ancient cus toms and habits.

It appears that the current impression regard ing the immorality of the Bosnian rayahs is un founded. There is no doubt that formerly the Mohammedan landlords had but little respect for the wives and daughters of their dependents but the travellers best acquainted with Bosnie have borne emphatic testimony to the peculiarly rigorous chastity of the rayahs themselves. Mr Thomson says that all his experience of the country bears out their evidence as to the purity of the family life. He was able to procure the sta tistics of illegitimacy in Bosnia and in the Her segovina for the last ten years. Compared with those of any of the civilized countries of Europe, they are so startling as to be almost incredible It appears that in 1886 the number of illegiti mate births among the Turks was only 7; among the Orthodox, 88; among the Catholics, 96. In the same year the number of legitimate births exceeded 50,000. In 1895 the number of illegitimate births among the Turks was 10; among the Orthodox, 196; among the Catholics, 178. The number of legitimate births in the last-named year was 60,000. The figures show that no per ple in the world are so continent as the poor

Under the Austrian occupation there has been in Bosnia a gradual relaxation of the strictness of Mohammedanism. Mr. Thomson tells us that,

as he drave into Vihac, he witnessed a sight full betic meaning. On the outskirts of the of prophetic meaning. On the bound of prophetic meaning. On the bound of the bound yard adjoining; close by it the traveller met ar old Turk driving a cart laden with tombstones and Christian crosses. A few years ago such a spectacle would have been impossible. No Mohammedan would have so lowered himself. Now the sight is only one of many signs that the strictness of Islamism is breaking down in Bosnia and the Herzegovina Under the Turkish rule no swine were allowed to be kept. Now, many of the Begs, although they will not keep them themselves, encourage their kmets or tenants to do so, and take the money resulting from their sale. Indeed, there is one vealthy Turk who, Mr. Thomson was told, does not scruple to keep them openly himself. The Koran likewise forbids the drinking of wine, but the emancipated Turk, not only in Bosnia but wherever he is brought into contact with Western manners, finds an easy excuse where with to quiet his conscience. He will not drink soine, but he will drink beer, or brandy, or whiskey, or any other form of alcohol, because the prophet only prohibited the drinking of wine. These other drinks were not known to Mohammed, and it was therefore impossible for him to forbid them. Our author relates that during a voyage from Port Said to Aden he shared a cabin with an Albanian, an officer in the Turkish army. They became friends at once, the officer averring that "the Scotch and the Albanians are brothers. Are we not both mountaineers, and do we not both love whiskey ?" It turned out that he had loved it only too well. He was seized one day with a sudden and violent illness, and explained that he was suffering from alcoholic indigestion, having drunk a great deal in his life.

VIII. It is pronounced inevitable that under the

new political conditions the Bosnian Moham-

medans will lose their high social position and

become mere herdsmen and hamals or porters.

They are seldom capable of business,

they are exceedingly frugal and unenterprising, or, if they break away from their tenets and traditions, they become dissolute and reckless and squander their wealth in every kind of folly. Some of the Bosnian Turks, indeed, have tried to advance with the times, and one or two have amassed considerable wealth, but the majority have not progressed, and, in our author's judgment, never will. The principles of their religion preclude the hope of their being able to compete upon equal terms with other traders. Mr. Thomson gives an instance of the difficulties that lie in the way of a Mohammedan becom ing a successful merchant. Usury is strictly forbidden by Moslem law, and a believer ought not, therefore, to put his money into a bank or into any investment that would pay him inter est. The injunction is clear and peremptory; there is no escape from it: "They who devous usury shall not arise from the dead, but as he ariseth whom Satan hath infected by a touch. This shall happen to them because they say, Truly, selling is but as usury." Mohammedanism is retained in its integrity his precept is rigorously complied with. Such s the case, for instance, in Afghanistan, and all along the northwestern frontier of India. Mr. Phomson says that a Pathan once consulted him as to how he should recover some money he had lent of which he could not obtain repayment. Our author advised him to bring a suit for it with interest, which, as the money had been long due, would have amounted to nearly as much as the original debt. He would not do this. "I am a Mohammedan," he said, "and cannot take interest. I only want my money back. When he brought his suit he did so only for the exact sum he had lent. In India proper, however, where, for years, they have mingled with the Hindus and with Europeans, Mohammedans have no such scruples; in Bosnia, also, Mr. Thomson found that they have means, when they are so minded, of evading the strict letter of the law. They will not charge interest, but they contrive to obtain an exorbitant return for their money in other ways. A man will give another, say, a sheep worth five guldens on the condition that he is to receive an oka of butter worth one gulden every year till the sheep is returned to him; so that he is really getting twenty per cent, for his money. Or a man will lend a certain sum to another, who gives him a receipt for it, accompanied by a promise to buy from him a gold watch at an agreed price. When the money is repaid the watch is paid for also, but is never delivered. There is a third way. It is forbidden to lend noney at interest, but it is not forbidden to be a partner in a particular enterprise and to share the profits that may accrue from it. This mode of evading the law is frequently practised in Bosnia. These are all awkward devices, however, unsuited to the requirements of modern trade, and the bulk of a Turk's money, unless he puts it into land, is obliged to lie idle. We are told that not long ago one of the wealthiest of he Begs became insane, and, when the Govern ment took charge of his property a great deal of morey was found buried under the floor of his house, in the same way that treasure is kept lying unproductively in the palace vaults of many an Indian Nawab. Under the pressure of Western competition, all these restrictions are beginning now to break down. Many of the Bosnian Mohammedans will openly take interest and have no hesitation in depositing their money n the banks. All this points to the likelihood of a gradual reconversion to Christianity. The aste for luxury has been acquired, the old sim ple ways and manners are dying out, and it is ralling to people who have once been dominan to feel themselves sinking, step by step, into the position of menials. They are beginning to recognize that, under the conditions of modern

wealth alone can retain them in position and influence and power. What, therefore, asks Mr. Thomson, is more probable than that the younger generation should, one by one, abandon religion which handicaps them so enormously That a general reconversion has not as vetaken place is attributed in great measure to the fact that the Austrians, with the hope of sup-porting themselves by the aid of the Moham medan element against the Slav population which is to them a source of unceasing perplexity and trouble, have treated the Mohammedan with greater consideration than the Christians and thus have preserved to them their feeling o pride and, to a certain extent, their sense of pre lominance. Mr. Arthur Evans, writing before the Austrian occupation, pointed out that "The nobles of Bosnia, whether Christian or Moham medan, seem always to have valued their inter ests as a caste more highly than the creed which they profess. From first to last their tyranny has, on the whole, been more the tyranny of a caste than of a creed. At the ime of the Turkish conquest of Bosnia the forefathers of the present Begs renegaded, for the most part, from a Puritan form of Christianity, and accepted the creed of their conqueror rather than sacrifice their possessions. There is, indeed, no prospect of such a severe alterns tive being placed before the Bosnian Begs at the present time; but there can be no doubt that, though it should be merely for the sake of retaining their social position, many of the Begs, if they must bow before the Giaour, will accept his creed. For them to-day, as at the mo ment of the Turkish conquest, the chief anxiety is as to their position as a noblesse. Their rank secured, their future, political and religious, would become quite a secondary con sideration." Our author repeats that, hitherto, the Austrian policy has been to keep the Turks apart from the rest of the people and to prevent any religious amalga mation rather than encourage it. So the Turks, being, as they are, the most favored portion of the community, have, at the present moment, no active motive for the change; it is, nevertheless, Mr. Thomson's conviction that the change is coming, not from pressure from without, but from far more permanent though more gradual influences from within. Before the Austrian occupation the manners of all the people, rich as well as poor, were frugal and simple, and the ecessity for money was but little felt. Now that the Mohammedans have luxury all around them, and have, to a certain extent, indulged in it themselves, they will be unable to do with out it; and, in the contest between desire and principle, desire seems likely to prevail, if the contest be but sufficiently prolonged. We are reminded that, in addition to the

Moslem prohibition of usury, there are many things that make it hard for a consciention Mohammedan to succeed in business. His religious observances alone take up much valuable time. Five times a day he must go to the mosque to pray. How is it possible for a man to compete with others in the face of such interruptions! Moreover, the whole teaching of the Koran is against the spirit of modern trade. So, too, it may be said, is the teaching of Christianity. As a rule, however, in commercial matters, Mohammedans conform to the injune tions of their religion, while Christians do not. Certain precepts of the Prophet have noulded the lives of his followers and purified their every-day dealings. All over Bosnia a Mohammedan's word may be trusted in matters of buying and selling. He is blood thirsty and treacherous and cruel, but he will not lie or cheat. Go into the market place n Serajevo and undertake to buy from a Christian or a Jew and you must haggle with him. for you may be sure that he will ask you, at first, three or four times the proper price; it is not necessary to do so when you are from a Turk, for he will ask you only the real value of what he is selling. Touching this point, Mr. Thomson quotes a passage from the Koran: Woe be unto those who give short measure or weight. Who, when they receive by measure from other men, take the full, but, when they measure unto them or weigh unto them, de fraud. Let not these think they shall be raised again at the Great Day, the day whereon mankind shall stand before the Lord of all creatures. By no means."

One of the author's aims in giving a first and description of the condition of Bosnia and the Herzegovina under the Austrian occupa tion, of which little was known in England, was to arouse a feeling of sympathy for the terrible state of Macedonia, the country which Imme diately adjoined it. The truth cannot be too often reaffirmed that, while Bosnia and the Herze govina are now law-abiding, prosperous, and comparatively free, their condition only eighteen ears ago was as pitiable as that of Macedonia s now, and that the barrier which then im eded their deliverance, as it impedes that of Macedonia to-day, was the traditional alliance of England with Turkey. Mr. Thomson is an Englishman, yet he does not besitate to say hat England, more than any other of the Euro pean powers, is responsible for the desolation and nisery of those portions of the Balkan penin sula which have not yet shaken off the Turk ish yoke. As regards Armenia indeed, any single-handed intervention on the part of Eng land is regarded by the author as not only impol itic, but impracticable. Meanwhile it is pro nounced of little use, except for the purpose of irousing public opinion, to hold excited meet ings on behalf of the Armenians, until Englishnen have convinced the Continental power that they are sincere in their professions of disinterestedness, and are really not desirous o any further acquisitions of territory. It is not as if the Armenian massacres were the first that had taken place or as if a feeling of horror had seen now, for the first time, aroused in England against the Turks. The massacre of Scio in 1822 was more terrible and more for than the enormities committed in Bulgaria or than the recent atrocities in Armenia. Of 100,000 inhabitants, not 5,000 were left alive upon the island. Nevertheless, after this massacre, unparalleled in modern history, England allied herself with Turkey in the Crimean war. To take a more recent instance: The agitation caused in England by the Bulgarian horrors was in every way as vehement and as sincere as is the present agitation. Yet, within a very e, the rebound of feeling was so great that the Cabinet of Lord Beaconsfield felt strong enough to conclude a defensive alliance with land an almost universal feeling of revulsion against the Turk, but Mr. Thomson considers it quite probable that this revulsion, genuine as it undoubtedly is, may be followed by an anti-Russian reaction, similar to that which followed the revulsion against the Turks caused by the massacres of Scio and Bulgaria. Such is thinks that signs are not wanting that in England an anti-Russian reaction is setting in While, however, the author of this book recog

nizes that the hands of his countrymen are tied so far as Armenia is concerned, he insists that when Macedonia shall take the place of Ar menia they will be in a very different position. There will then be no question of forcing the Dardanelles, for Macedonia lies to the westward them, and has an extensive seaboard upon which a British fleet can operate. What happened the other day in Crete seems likely to happen in Macedonia at no distant date. The Christian inhabitants will rise in disconnected bands, which, no doubt, can be easily put down by the Turkish troops, but, if those have invariably accompanied the suppression of revolts in Turkey, it seems impossible that Russia could look supinely on. With Armenia the case was otherwise, Russia b ing indifferent to the Armenians, because they are neither Slavs nor Orthodox Christians In Macedonia, on the other hand, almost the whole of the population are Orthodox, and a large proportion of them are Slavs; therefore, in Mr. Thomson's opinion, it will be a impossible to restrain the Russian people fron sympathizing with the Macedonians and assist ing them as it was in 1876 to hold them back from helping their kinsmen and co-religionists in Bosnia, Servia, and Bulgaria. We are reminded that, whatever may be the motives that have influenced Russian statesmen, to the Russian people the cause of the oppressed Orthodox Christian always has been, and always will be, holy cause, and a war undertaken on their be half takes the aspect of a veritable crusade. What actuates the Russian people in such a conflict is not so much a wish for political aggrandizement as a genuine and natural desire improve the condition of peoples allied to themselves by blood and by the still more acred tie of a common religion. Mr. Thomson, "we will only keep in view the fact that the same language, the old Slavonic, is used, both by the Russians and by the bulk of the Balkan Christians in the services of the Orthodox Church, so that a Serb or Bulgar car vorship in Russia, or a Russian in Serbia, or Bulgaria, or Macedonia, and feel as though he were in his own country, it will be clear to us not only that the Czar Alexander II. was perfectly sincere in his statement that he undertook the war in order that the condition of the Christian should be bettered, but that each succeeding Czar, and all Russia with him, must be moved by the same wish." What influences the Russians is, in truth, a higher feeling than that desire for mere political advantage which in fluences the other Christian peoples of Europe; and, for that reason, it is inevitable that from their hands the downtrodden races of southeastern Europe and Asia Minor should look fo their revenge.

Is there any ground for the hope that the Turks will reform, or will, at all events, cease to perpetrate massacres upon the subject Christian population ! Mr. Thomson deems it idle to expect that there will ever be a cessation f the liability to massacre. There cannot be, he says, because, to a Mohammedan, the slaughter of an infidel is not only not a crime, but a religious obligation. It is true that the more humane among the Moslems deprecate a ecourse to it and that the Sheik-ul-Islam prohibited the softas from taking part in the recennassacre of Armenians in Constantinople; bu the fact remains, and will always be operative with the mass of Mohammedaus, that the butchery of non-believers is inculcated by the Koran in precisely the the Old Testament. Just as Saul was bid den to smite the Amalekites hip and thigh, and to slay both man and woman, infant and suckling, ox and sheep, camel and ass, so the Koran bids the true believers attack the infidels with arms and treat them with severity. "Their abode shall be hell and an ill journey shall it be thither." This they are bidden to do because temptation to idolatry is declared to be more

grevous than slaughter. Among Christian na-

tions, the Old Testament has been replaced by the more merciful law of Christ, but to the Me edans, the Koran is still the one guide to conduct. It is this difference of fundamental law which makes it possible for a Christian government to deal equitably with its Mohammedan subjects, but which makes it impossible for a Mohammedan government to do otherwise than deal harshly with its Christian subjects. Our author can see no hope that time will effect any change for the better; the motives for oppression are too deep-scated for that. So long as the Christians submit patiently to everything that may be inflicted upon them, so they be permitted to live, but that permiss an may, at any time, be rightfully withdrawn, la the eyes of the Mohammedans, they have justly forfeited their lives by their infidelity, and, upon the least sign of revolt, it becomes a religious duty to extirpate them utterly. That what the Turks do is done in pursuance of what they conceive to be a religious duty explains many purzling inconsistencies between their conduct under ordinary circumstances and their conduct when under the influence of fanatical passion, Mr. Thomson admits that this may lessen the ab orrence we feel toward them, but he holds that all the more does it demonstrate the incr bility of allowing them to exercise power over Christian populations any longer. Bumane and excellent when under control, the Osmanli have proved themselves entirely unfit to be masters, They have withered like a blight every country

of which they have taken possession.

We must take leave of this valuable book.

the most valuable, as regards the subjects whereof it treats, which is now accessible to American readers, with a glance at the view of the Armenian massacres and of English inter rention taken by Mohammedans. It seems that the Turks believe that, owing to England' possession of India, she is bound to stand by them, no matter what they do. Mr. Thomson tells us that he was talking with one of them in Serajevo about other matters when the Tork suddenly burst out with: "Why are you Engish making so much trouble about Armenia! Well," answered our author, "what have you seen doing there ?" "They began it." rejoined the Turk. "They killed the Mohammedans in the mosques. And it is not right that England, which is the greatest Mohammeday power in the world, should arouse feeling in this way against the Sultan. If you try," added, "to coerce the Sultan by forcible means, you will find that your Mohammedan soldiers in India will not be very well pleased." Mr. Thomson replied: "I do not think the Indian Mohammedans look to Constantinople so much as they do to Mecca, and I do not believe even our open hostility to the Sultan would affect them in the least." "I assure you," returned the Turk, "that you are quite wrong, and that every Mo-hammedan, wherever he is, every Friday when he goes to the mosque prays for the Sultan as the Caliph of Islam." It is true that in Bosnia the Mohammedans pray for the Sultan, be cause he is still the nominal sovereign of the country, but they also pray for the Emperor, Francis Joseph. In India the Khutbah prayer, as it is called, runs thus: "O God, bless the King and make him kind and favorable to the people." In Algeria, the Mohammedans are only allowed to pray for those of the true faith and the protectors thereof; the prayer has been carefully framed by the French, so as to avoid any kind of acknowledgment of the Sultan's suzerainty. The argument, however, employed by the Turk at Serajevo has been repeatedly made use of by those who have wished to draw closer the connection between England and Turkey. It is alleged, however, that there is a fallacy involved in this reasoning, and that the Sultan is only the head of the (Sunnite) Mohammedan faith, because he is in possession of Mecca. Should he at any time lose Constantinople, yet retain Mecca, he would still be the Turkey and to obtain possession of Cyprus. It | Caliph of Islam; whereas, were he to retain Con is true that at the present time there is in Eng. , stantinople and lose Mecca, he would be so no longer. The claim of the Sultan of Constanti nople to the caliphate is based upon the fact that, upon the Ottoman conquest of Egypt early in the sixteenth century, the last Abbassid Callph gave up his dignity in favor of the Sultan Selim, whereupon the Shereef of Mecca did homage to the latter, and sent him the keys of the opinion entertained on the Continent of Eu-rope and in the United States, and our author of Caliph mainly depends. At the present mement the Shereef of Mecca is practically inde pendent of the Sultan and could, at any moment, if he chose, throw off allegiance to him, in which case the Sultan would infallibly lose his position s the spiritual head of Islam.

IN PRAISE OF FRUGAL LIVING. Vigorous Latin Verse by the Octogonarias Pontiff.

From the Tablet. In the midst of the numerous present calls upon the time of his Holiness, it is of special interest to read his latest poem and to perceive how serious a form his diversions take. This latest poem bears a dedication in the classic

PARCO AC TENVI VICTY CONTENTYS INGLVVIEM FVGE. AD FABRICIUM RVFVM EPISTOLA.

Que victu immunem morbis, et robore vitam Ducere florentem possis, sermone diserto Sedulus Hippocratis cultor rigiduaque satelles Baec nuper praecepta bonus tradebat Ofelluss Multa et de tristi ingiuvie gravis ore locutus. Kunditise imprimis studess; sine divite cultu-Mensa tibi, nitidae lances et candida mappa.-Albana e cella tubesa purisatma vina Sobrius at caveas, nimium ne crede Lyaco, Neu crobra pigeat cattees perfundere lympha-E munda cerere atque excoctos delige panes.-Quas railing dapes et bos arnusve pararint. Sume libens; firmandis viribus utilis esca Sint tenerae carnes; instructaque fercula spissus Non tus vel siser inficiat, non faecula coa .-Tum laudata tibl sint ova recentia, auceum Lento igne aut libeat modicis siccare patellis. Sugere seu mollem pleuo sit gratius ore; Atque allos sunt ova tibi percommoda iu usua-Neve accepta minus spumantis copia lactist Nutriit infantem; senior bene lacte valebis .-Nunc age, et acrel mellis caelestia dona Profer, et Hyblaco parcus de nectare liba .-Adde suburbano tibi quod succrescit in horte Duice olus, et pubens decusso flore legument Adde et maturos, quos fertilis educat annus, Delectos fructus, imprimis mitia poma, Quae pulcre in cistis mensam rubicunda coronent-Postremo e tostis succedat potto baccis, Quas tibl Moka ferax, mittunt et littora Fa-Nigrantem laticem sensim summisque latellis Sorbilia; dulcis stomachum bene mollist haustua De tenul victu hase teneas, his utere tutus, Ad seram ut vivas sanus vegetusque senectam. t contra (hacc saplens argute addebat Ofelius) Nectere nata dolos, homines et perdere nata Vitanca ingluvies, crudelts et improba siren. rincirlo hoc lili studium; componere meusas

Ornatu vario, autaets ostroque nitentes. Explicat fosa viden' tonsis mantella villis; Grandia stant circum longo ordine pocula, absai Crateres, pateras, lances, argentes vata; Mensa thymo atque aplo redolct florumque corsi His laute instructis, simulata voce locuta Convivas trabit incautos; succedere tecto. Mollibus et blanda invitat discumbers lectis Continuoque reposta cadis lectissima vina Quin exquisita stillatos arte liquores musto et pomis, ultro potantibus offert. Successas avido degustant ore placentas.

Cascuba depromit. Conmque vetusque l'alernumi Convivae humeciant certatim gutture, et une Ecce autem Luzanus aper perfusus abunde Mordael pipere atque oleo, profertur e len las, Et tenorum pingues armi, et lecur auserts athi-Assique in verobus tardi, nivelque columbia Carntbus admixti pisces; conchylta rhould Mollia pectinibus patulis luncta ostrea, et ampia In patera squillas inter muraena natantes. Attonitis inhiant oculis; saturantur optme; Cuncta vorant usque ad fastidia; lamque Lyace Inflati venas nimio, dapibusque gravati surgunt convivae, temere bacchantur in aula, Insana et pugiles inter se lurgis misceut, Defessi donec lymphata mente quiescunt. Lacta dolum ingluvies ridet, jam facta suorum Lacta dolum ingtuvies radet, jam facta anorum Compos voterium, et gaudet, memora artis intoluss. Cem mautas tumida percuntes sectioris unda, Memora artis intoluss. Memora autorio excutant praccionidi, et excita pils. E lecare in sumachimi larga affini, et excita pils. E lecare in sumachimi larga affini, the torquet, lummancimque che, commons centre tumosticies Memora laugat incerta, supent patentis et except et intere exhausto fractiques, quit unta Audeat ingtuvies? Ipsim, prob dedecia ipsim. Figure humo, ac (tantum si fas) extinguere malli immortalem animum, divince particulam suras.